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WEEKLY REVIEW.

—THE *Church Times* hears as follows from Lahore:—

To those of us who remember the dead alive services of past years in the Punjab, it is indeed a source of thankfulness that the Catholic cause has progressed with such rapid strides since Dr. French was elected to be the first Bishop of the diocese. At one time one was even warned that the result of having merely a choral service would be to empty the church. Now one can point to more than one church in the diocese where there is advanced ritual and daily celebrations of the Holy Eucharist. As it is the Bishop's desire that the cathedral service and ritual should be the model for the diocese at large, *I trust, ere long, the Blessed Eucharist will be offered up daily upon its altar.* We are very hopeful about this, as the Bishop has appointed the Rev. W. F. Armstrong (now at Rawal Pindi) to succeed the Rev. F. J. Montgomery, who proceeds shortly to England on furlough."

We have italicized one sentence embodying an aspiration the like of which we find nowhere breathed in any of the Epistles of the apostles, or in any other portion of the New Testament. How strangely would it read if the 1st epistle to the Corinthians had suggested, as a means of remedying the disorders of the church, that the Blessed Eucharist should be offered daily on the altar. The only altar referred to in the New Testament is an ideal altar available for all Christians in all places at all times, and the sacrifice by which we find acceptance is the sacrifice offered *once* for all. The Epistle to the Hebrews emphasizes most markedly the word 'once.' The 1st epistle to the Corinthians speaks indeed of the Lord's Supper and of the proper way of observing it, not as a means of justification and not as a means of sanctification, but as an observance for which purity is a pre-requisite. "Let a man examine himself and so let him eat." (1 Cor. 11: 23-32.) The idea of offering up the elements upon a visible altar, daily, is as remote from apostolic preaching as any thing can be. To offer the Blessed Eucharist, requires a priest and such a priest as the New Testament recognizes not. The object of the Church of Rome is to put every thing pertaining to salvation into the hands of the priest; the priest is the head of every man. But the New Testament teaches that Christ is the Head of every man, the source of pardon, purity and spiritual power to every man. These grand and costly churches do not chime in with the spirit and scope of the Gospel. The Church of Rome began to be when the primitive church began to move along the lines of Ritualism.

—WE regret to see the announcement of the death of the Hon. I. G. Keith Falconer, at Aden. We have had occasion once or twice to refer to the fact that he had come out to Aden, as a missionary of the Free Church of Scotland, though at his own expense. He was well acquainted with Arabic, and many will regret his premature death. He was aged 31. He had been known as an evangelical worker in England.

—MANY in Western India will hear with regret that the Rev. J. S. S. Robertson of the Church Missionary Society, has been called away from earth. He came to India in 1838 and left it finally in 1877, though about ten years of the interim had been spent in Great Britain. He was for a number of years Secretary of the C. M. S. in W. India. The first part of his missionary life was spent in Nassick. He was widely known and greatly loved for his Catholic spirit. He took an active part in the preparation and revision of Marathi Scriptures. The weekly meeting at his house for reading of the Scriptures, prayer and conference was an institution, and many no doubt remember it still with pleasure. Of late years, Mr. and Mrs. Robertson have been residing in London. The Rev. Dr. Mackichan, who was visiting them at the time when Mr. Robertson was taken ill, communicates the intelligence of his death. When he first called Mr. Robertson appeared well. Speaking of some friends who had died, he said: "I don't like to speak of them as having died; I like to speak of them as having joined the company of the redeemed." He died on the 19th of May, at 5 p. m. after an illness of about two days. He experienced no painful suffering; his end was calm and peaceful as his life had been. A niece of Mrs. Robertson was with her at the time of this great bereavement. Dr. Shapurji Bhabha, an attached friend of Mr. Robertson, was in frequent attendance during his illness, and was present when he breathed his last; he engaged in prayer while those present knelt around Mr. Robertson's bed. The shock was great to Mrs. Robertson, but she was wonderfully sustained in the hour of trial.

—MISS BLACKMORE from Australia has been appointed a missionary of the Woman's Missionary Society of the Methodist Episcopal Church, and after a brief residence in N. India has just left for Singapore to which station she has been designated. We hear favourable reports of this lady and we congratulate our Singapore labourers on this addition to their number.

—MISS LEONARD has been holding meetings in Moradabad.

—THE C. M. S. is sending out a reinforcement of seven men to the Uganda Mission. They are not to proceed to the capital at once, but are to establish a base at the south end of the lake.

—G. S. K. The para. you refer to must have been extracted. We neither know nor care any thing about the caste of the party.

—WE have received a full report of the address given by Lieut.-Gen. Sir Robert Phayre at the Annual Meeting of the Christian Vernacular Education Society, but as the same has already appeared in the local daily papers, and as we are very much pressed for space, we do not reproduce it. There is a good notice of the Society's meeting in the *Rock* which we will reprint if we can make room for it.

—MR. BADEN-POWELL, M. P., supplies the *Rock* with an article entitled "Church Reform from Within." The annual income of the Church of England is estimated at eight millions sterling. This is derived from various sources such as invested funds, tithes, glebes, pew-rents, &c. In addition, enormous sums are raised by means of voluntary subscription, estimated at four and a half millions annually. The total expenditure is twelve and a half millions. We fear the Church Patronage Bill now before the House of Lords, will not effect the reforms needed. It seems more particularly designated to enhance the power of the Bishops over the lower clergy. The *Rock* says:—

Under the cover of a Church Patronage Bill, and under the pretext of helping the aggrieved parishioner, the Bishops are to have their power increased, in order to establish, under the plea of restored responsibility, irresponsible courts. The Bishops, while acting ostensibly for the laity's interest, are so arranging matters as to get all control into their own hands.

With so many magnificent churches in the midst of shrunken populations, there ought not now to be the need of large expenditure on church-buildings. The great anomaly in the Established Church is the huge disproportion of the salaries that some of the clergy receive compared with that bestowed on others. From time to time we hear of the great distress among curates and of the necessity of appealing in their behalf to the benevolence of the Christian public. Some with large families find it difficult to keep their heads above starvation level. The reform that is wanted is that the clergy as a body should begin to reverence the law of Christ that bids us love our brother as Christ loves him. How many bishops there are receiving four, five or six thousand pounds a year, yet every year we hear of some new Bishopric instituted at a cost to the Christian public of £50,000 or so. How many livings of more than £1 000 there are, with incumbents rendering the minimum of personal service. Surely, the law of Christ has only to get into the hearts of clergymen to make them anxious for a redistribution of the Church's eight millions of endowments on a more equable and equitable principle. The Reform wanted is not in the direction of episcopal aggrandizement, but in the direction of brotherly love. The love of God shed abroad in the hearts of the Church of Jerusalem, in the Pentecostal days, forbad one brother to keep the slightest superfluity while another was in need. The man who

found more pleasure in spending money on himself than in spending it on his brother, could not comfortably remain in that Church. Such a revival as this in the Church of England would be the best kind of reformation, and would secure to her the respect and deference of dissenting bodies in a degree little thought of.

—In the recent session of the Convocation of Canterbury an *articulus cleri* from the lower House was brought before the upper House, calling attention to *a great scandal*. Bishop after bishop got up to testify to the greatness of this scandal, and the necessity of doing their utmost to remove it. We almost tremble as we ask what this terrible scandal may be. Does it relate to advowsons? Is their simony in the Church? Is Diotrephes turning up again to exclude the apostles? The scandal is this, as stated by the Bishop of Gloucester and Bristol:

If their lordships accepted generally the statement in this *articulus cleri* they had before them—that certain members of their own Church had entered into such communion as public worship or public preaching involved, with sects which were not in communion with the Church of England, but even openly and avowedly opposed to it. The gravity of the position was that certain clergymen, to whom they desire to ascribe nothing but the best motives, although their course of action could not be regarded as wise, had entered into what it was impossible to describe otherwise than as a union in worship with those who were not in communion with the Church. Their lordships must feel with him that the state of things described in the *articulus cleri* was one which they should do everything in their power to change.

Most Christians would think it a pleasing token of the presence of the Spirit of God, when preachers of the Establishment would accept invitations to Nonconformist pulpits, especially if Nonconformist preachers would reciprocate. If there is anything in the constitution of the Church of England to make this a scandal, that constitution must be very different from the principles of the New Testament.

—Some seventeen columns of the *Record* are devoted to the report of the C. M. S. Anniversary meetings. Among many excellent things said at these meetings, nothing strikes us as of more importance than the remarks made by Sir M. Monier Williams on the Sacred Books of the East. He has escaped the snare into which a number of Orientalists have fallen, of regarding the religions of the East as steps in the development of true religion, finding their culmination in Christianity. Neither can Christianity be accommodated to this theory, nor can the Oriental religions.

—The Rev. Dr. Murray Mitchell informs us in the *Christian* that Mr. Geo. Muller has returned from the East, and has visited Nice and held meetings there. His expositions and personal testimony to the value of believing prayer continue to impress many. He has received innumerable answers to prayer, but is still waiting upon the Lord for the answers to prayer begun to be offered 43 years ago.

—We are sorry to hear of the death of the Rev. C. H. Carpenter, formerly missionary of the American Baptist Union in Burmah, (1863-85,) and specially known in connection with self-support of Native churches on which he has written much. He went last year to found an independent Mission in Japan. He died at Nimmo, in Yezo, February 2nd. Mrs. Carpenter was with him when he died.

—With reference to "A Christian's" letter, 'local option' is used in America and generally in England, we think, to denote the privilege bestowed upon a community, township or county of deciding, by popular vote, whether the sale of liquor shall be allowed or forbidden in said locality.

—The minimum of consumption with the maximum of revenue, is the principle sought to be embodied in our Abkari system, we are told. The Government does not desire any more consumption of liquor than may be necessary to secure a good revenue; it desires to diminish the consumption, but not below the point at which it yields a good revenue. It appears to us that it would not be an error on the part of Government, if it neglected the question of revenue in the endeavour to diminish the consumption. Let the revenue be sacrificed, if need be, in the effort to diminish the consumption. The other principle, while it admits that the consumption is a bad thing and needs to be checked, yet exhibits Government as carefully guarding against any reduction of the traffic which will affect the revenue. The Akbari revenue is a loss to Government, because of the increased expenditure demanded by the crime and misery resulting from the drink traffic. The cheapest policy is that which looks to the welfare of the people, not to the enhancement of this or that form of revenue.

—The Church of Rome makes her own history, and in the dark ages of her supremacy had Western literature very much in her own hands, allowing nothing to appear that did not bear her own imprimatur, and even to this day strives by the Index Expurgatorium to keep from "the faithful" all works that do not favour her claims. We accordingly decline to enter into any controversy with "Nemo" regarding points of history. He is forbidden by his Church to receive any testimony that tells against the assumptions of Rome. The facts remain as we have stated them. The letters of Pope Gregory I are still extant and highly prized, and in these (books iv. v. and vii.) he affirms that the assumption of the title of Universal Bishop is a mark of Anti-Christ. What particularly vexed him no doubt was that the Bishop of Constantinople should be claiming this title. The Emperors, after the transfer of the capital of the Empire to the East, favoured the claims of the Bishop of Constantinople to some kind of supremacy, and in the 5th and 6th centuries, Leo, Justinian and Mauricius had consented to his wearing the title of Ecumenical Bishop. Four years after the death of Gregory we find the Pope of Rome assuming this title. From that day to this he wears it. He makes the claim to-day in language as extravagant as could be formulated. This one fact might alone suffice to show that he is not a servant of Christ, much less the vicar of Christ. Speaking to his disciples, Jesus said: "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, who is in heaven. Neither be ye called masters; for one is your Master, even Christ." And Peter, after this wise, exhorts his fellow-pastors in his 1st Ep. ch. v: "The elders who are among you I exhort, who am also an elder;—feed the flock of God which is among you, taking the oversight (episcopacy) not by constraint (coercively) but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." A man can receive nothing except it be given him of heaven. No ecclesiastical Councils, no Emperors can invest a man with such authority as the Popes claim. There can be no more transparent hypocrisy than for a man who is borne on the shoulders of cardinals, and requires his visitors to kiss his foot, and delivers over to universal reprobation any one who ventures to disobey him, to call himself "*servus servorum Dei.*" We read in Paul's epistle to the Thessalonians of one who was to make his appearance in the Church, characterized by unparallelled self-assertion, who was to continue till the coming of the Lord, making himself greater than God by setting aside the word of God and substituting his own word; and in Daniel we read of a little horn or potentate, having eyes like the eyes of a man, *(episcopos)* and a mouth speaking great things.

—The *People's Friend*, published at Cawnpore, tells of a great reception given to Mr. Olcott there and reports a grand speech made by him about ghosts or spirits of the dead in astral bodies, illustrated by a number of ghost stories. As he himself admitted, the Hindus had believed in ghosts and apparitions all along, a fact which seemed to exalt them wonderfully in his estimation.

"So vast is Hindoo philosophy that the narrow wit of our modern philosophers is not yet up to the mark to comprehend its subtleties."

He did not regard the education that young India was receiving in the schools and colleges, as worthy to be compared with the abstruse doctrines of the Rishis. They should unlearn the crude theories of Western psychology to learn their own shastras.

—A Mr Krishnajee P. Gadgil, Sub-Judge, has been lecturing to the Brahmins on "Two Civilizations Face to Face." The two civilizations are the Occidental and the Oriental, and the former fares very badly in the comparison. The Lecturer informed Poona friends that about half a century ago, in the thirties, "it was a very common practice for Englishmen publicly to auction their women in the markets and other public places!"

—In remarkable contrast with the wreck of the *Tasmania*, in connection with which not a single passenger lost his life though the danger was exceptionally great, is the loss of the steamer *Sir John Lawrence* in the Bay of Bengal, having 750 passengers on board, mostly women, pilgrims on their way from Calcutta, to worship at the notorious shrine of Jugnunath at Pooree.

A large number of the pilgrims were members of the best Bengali families in and around Calcutta, who this year planned a sort of united excursion to the shrine. These, it is feared, have all gone down in the great storm, and there is scarcely a native family in Calcutta that does not bemoan the loss of some near relative. One of the best known zemindars, whose loyalty has gained for him the title of

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Maharaja from Government, has lost twelve or fifteen of his near relations In another case the entire family has perished, men and women, and the house is in charge of the *darwans* who were left to keep it Other cases, equally sad and deplorable, might be mentioned

The image which these pilgrims were going to worship, is a rude and revolting figure, that can only be viewed by reverent persons as a caricature of deity. We may judge of the character of the being represented by this image, by the fact that the most pleasing way of showing devotion to him was by self-immolation under the wheels of his chariot. This has been put a stop to by Government; but it gives us a sad picture of the enlightenment of the best families of Calcutta that they should embark on an expedition to this hideous shrine. We deplore the calamity that has befallen the Hindu families of Calcutta, and deplore it the more because human folly and perverted ideas of religion had so much to do with the disaster.

—As we are going to press, the following note from the Rev. T. Evans, Ootacamund, reaches us:—

The Rev. George Pearce of Ootacamund, the Senior Missionary of the Baptist Missionary Society, and (we presume) the oldest Missionary in India, quickly passed away to his heavenly rest on the 6th after a life of nearly 60 years' labours for the Master in India. His last days were hours of perfect peace as he gently glided down to the river—"*For ever with the Lord.*"

NOTICES OF BOOKS AND REPORTS.

Report of the Centennial High School, Lucknow. Attendance, 408; Hindoos, a half; Mahomedans, a quarter; and Christians, a quarter. Increased accommodation for boarders will allow the reception of 100. Bishop Ninde and others who have visited the Institution speak highly of it. The Rev. B. H. Badley is Principal. Rs. 60 a year educates a boy in the school, and many poor Christians are desirous of securing for their children its advantages. The Library contains 1,000 volumes. It is proposed to establish three scholarships of Rs. 1,000 to be known as the Queen's Jubilee Scholarships. We commend this to those who are desirous of commemorating H M.'s Jubilee. Received from America, in ten years, Rs. 27,716.

Foster's Essay on Decision of Character, with some remarks on Moral Courage. Christian Vernacular Education Society, Madras, 1887. Price including postage, two annas. Dr. Murdoch initiates his Papers on Indian Reform, by republishing Foster's admirable Essay on Decision of Character, to which he appends a dozen pages on Moral Courage, its need in India and its source, largely made up of quotations from Indian journals. It is a capital book and should be in the hand of every student acquainted with English.

Proofs of the Divinity of our Lord, in a Letter to a Friend; showing that neither Brahmoism nor Prárthanasamájism can be accepted instead of Christianity By the Rev. Nehemiah Goreh, Bombay. Anglo-Vernacular Press. Price, 3 annas. The first portion of this book of 79pp. 8vo. relies mainly on the proof furnished by Scripture. We do not see that the appeal made to the language of the Athanasian Creed adds any thing to the force of this proof. There could hardly be a greater contrast than is afforded by the reticence of Scripture in defining the Trinity, and the forwardness of the Athanasian Creed to do so. It was when Christians were losing sight of the paramount obligation to walk as Christ walked, that they gave themselves so fervidly to the discussion of dogmatic and recondite points. We are to bear in mind in reading the Scripture that language was employed for the communication of truth best fitted to convey the truth to those who were then addressed, and that it is necessary to take into consideration the difficulties interposed by their preconceptions, in order to rightly apprehend the matter. The author of the pamphlet tells of doubts at one time entertained by him respecting the divinity of Christ, and of the way in which they were removed. We agree with him in what he says about the Greek article. We are of opinion that the best way of establishing the divinity of Christ is to consider first his humanity and dispose of the passages that set this forth, and then take up those that cannot be reconciled with his mere humanity. A portion of this book treats of "the reasonableness of attaching importance to Apostolic tradition." We do not think this adds much to the testimony of Scripture The same divine Spirit is given to the least believer in these days, that was given to the Apostles. The great condition of knowing, is that we should will to do the will of God. Mr. Goreh is thus led on to discuss the true Church and the marks by which she is to be distinguished. He finds that the Roman Church answers to the mark of the true Church. "Though she has made some unauthorized additions, yet she has rejected no essential doctrines." But these additions conflict with those essential doctrines. The doctrine of a Sole Mediator is certainly vitiated by the teaching of the Church of Rome.

We are favoured with the following: *Madras Chr. College Magazine, June. The Harvest Field*, June. India Revisited. (This was received and noticed when it first appeared.) *The Chinese Recorder*, May. *The Voice of India*, May. Report of Faith Mission Work in Basim. Report of Work in connection with Free Church Mission at Poona. *Bible Society's Reporter*, May. *Service for the King*, May. The Virgin Mary and the Scheme of Salvation. *On Guard*, June.

INTERNATIONAL BIBLE STUDY.

June 12.——„——*Ex.* 20 : 1-11.

See last Guardian.

June 19.——„——*Ex.* 20 : 12-21.

Commit verses 12-17.

Golden text:—"Thou shalt love thy neighbour as thyself."

The first four commands have regard to our relations with God himself, the remainder to those which bind man to man. But the decalogue cannot be rent asunder, so that religion shall be on the one side and morality on the other. Our obligations to man spring out of our obligations to God. The whole law is summarized in two great commands, the first requiring us to love God with all the heart, soul, mind and strength, *i. e.* with our entire faculty of love: to this nothing can be added and we must therefore understand the second great command as indicating the way in which our love to God must find expression. And so in the two tables of the decalogue. The authority of God is first asserted and the last six commands show the way in which we are to honour God in our intercourse with men.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

The latter part of this has special reference to the Jews, the people of God. The favour of God was expressed by length of days in the promised land. God, in addressing the Jews, employed such motives as they appreciated; the promises have mostly reference to the life that now is, because they were not sufficiently spiritual to be affected by motives drawn from the world to come. But the root idea is, if children would please God they must reverence their parents. The parent is known before God is known; the parent is at first invested with supreme authority. As the child becomes able to know and honour God, the endeavour of the parent must be to show the child the supreme claims of God. He may say, like John the Baptist, He must increase and I must decrease. As a matter of fact the better a child knows God, the more will he honour his earthly parent. The filial spirit in the child is thus the foundation of true religion, and the great aim of the parent should be to rear upon this basis the filial spirit towards God, through the ministration of the Spirit, promised not only to the believer but to his seed. The believer receives his child as a sacred trust, to be trained for the Lord as Samuel was. All the promises of God reach the child through the parent.

"Thou shalt do no murder."

The spirit of murder must have no place in thee. When thou hast a feeling for another that would make thee rejoice in his removal, the spirit of murder is nigh unto thee. A contemptuous expression denotes a contemptuous feeling, and this is akin to the murder-spirit. The spirit that does not forgive is a murder-spirit.

"Thou shalt not commit adultery." God's love dictates these words. To all the people with whom thou hast to do, God says, Beware how you harm him in any way, how you prejudice his family honour and happiness, how you take any thing that is his, even a shoe-latchet or a half-anna stamp, how you sully his good name, beware even how you *desire* to have what is his; I have taken him under my care and will consider any thing done to his injury as done to Me. Could any thing be more expressive of love? Well, the commandments of God are just the expression of God's interest in every individual member of the community.

Thou shalt not steal. If money be sent you for another and you spend it on your lusts, you break this commandment. But you are a steward of the manifold grace of God. God has given you knowledge of the danger impending on men, and of the salvation provided for them in Christ, and you keep it to yourself. To him that knoweth to do good and doeth it not, to him it is sin.

We send men guilty of embezzlement to prison, and brand them with lasting infamy, but what shall be done to us who have the Gospel in our hands and instead of communicating it to others, let them perish in their ignorance? The rich man whose grounds brought forth so liberally, and who could not conceive of any other application of his stores than to meet his own possible future needs, was shocked to find out that wealth had been poured upon him that he might dispense it to the multitudinous poor. Before his great harvest came the word bidding him love his neighbour as himself.

"Thou shalt not covet." God searcheth the hearts and traces the mighty sins that desolate society, to their germs in men's wishes and imaginations. "Create in me a clean heart and renew a right spirit within me." A heart as much concerned for my neighbour's weal as for my own. The glory of the new covenant which God makes with us in Christ, is that God's own will, his law, his wishes find their home in us, and take the administration of all our faculties with a view to the communication of God's wealth through us to others.

The Bombay Guardian.

SATURDAY, JUNE 11, 1887.

BEHOLD THE MAN. VI.

AN INVITATION TO TRUTH-SEEKERS OFALL NATIONALITIES.

FINALLY, when great numbers of all classes had waited on the ministry of John the Baptist, and by the reception of baptism at his hands had covenanted to receive the Messiah of whom they understood him to be the precursor, Jesus of Nazareth himself drew near to the Preacher. He came not as a Ruler, but as one of the people. It was for his heavenly Father to witness to him, in his own time and way; but it was for him, as a believer and as an example of believers, to pursue humbly the path marked out by Providence. He was the Son of Man, made under the law; he was indeed holy, harmless, undefiled and separate from sinners; he had no sins to confess and renounce; but the law of love required him to identify himself with the people and share with them the rite of baptism. John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness.

John had a deep impression that Jesus was the Messiah. He knew what supernatural attestations accompanied his birth; he knew something of the character of Jesus; on the other hand, sharing as he did with the Jews generally, the idea of a temporal sovereign for the Messiah, he could not reconcile all the facts concerning Jesus with the glorious promises concerning the illustrious coming One. He had no sins to wash away, but as a servant of God, he must participate with other servants of the Most High in the act whereby a new mediatorial system was introduced.

One of the marked peculiarities of Jesus of Nazareth appears in this incident, as in many subsequently recorded incidents of his life, and it is a peculiarity in which his disciples have not always sought to be conformed to him. Men in these days think nothing of importance can be accomplished without self-assertion. Jesus of Nazareth assumes nothing in the way of honour, dignity, authority or position. He pursues the even tenour of his way, asking only the privilege of serving God, doing faithfully the will of God, and leaving it to his heavenly Father to bear such attestation as seemed good to him. He was content to lose himself in the great body of his people and share with them in the baptism of John. He did not come to John claiming to be greater than John, claiming to be the well-beloved Son of God. Neither now or at any time did he go about declaring, or instructing any of his disciples to declare, that he was the Messiah, the promised Saviour. The filial spirit formed its most perfect expression in him. "Thus it becomes us to fulfil all righteousness." "Not a jot or tittle of the law must go unfulfilled." "Though he were a Son, yet learned he obedience by the things which he suffered."

No sooner had Jesus been baptized by John in Jordan, than the heavens above him were seen to open, and the Holy Spirit, the Spirit of God, was seen descending in a bodily form, like a dove, and lighting upon him; and a voice was heard from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

This attestation has reference to what Jesus was, not merely to what he was just then doing; the testimony covers the whole of his life up to this time. Jesus had been in all things under the guidance of the Father, during the years of his humiliation in Nazareth, when, not seeking to figure as a Rabbi or religious Teacher, he had been content to perform the humble duties of a lowly vocation, waiting upon others, doing what was required of him, refusing no burden, no depreciation, no suffering. In all this life, so utterly free from all traces of self-assertion, he was well-pleasing to the Father, he was indeed the well-beloved Son of God; a man after God's own heart not in any approximate or broad sense, but literally, constantly and in all things. "The secret of the Lord is with them that fear him." There were some perhaps who had expected that Jesus would be called to move in some conspicuous sphere; but as the years went by without any claim on his own part to be above others, as he was found contentedly fulfilling the duties of a carpenter in that obscure town of Nazareth, they gave to the winds their ideas and expectations. But all this time he was conscious that he was the well-beloved Son of God, the Son of God spoken of in the 2nd Psalm, fulfilling the pleasure of the Father in all things. He had as it were a white stone with a name written that no man could read.

The dove-form, in which, for the sake of visibility, the Spirit of God was pleased to descend upon him, was fitly chosen. A dove has no means of offence or defence; it wins its way by love. God is love; and this manifestation is an assurance that God is in Christ, that Jesus is the image of the invisible God.

PLAIN PAPERS ON SCIENCE AND RELIGION.

XI.

The Existence of God.

THE MORAL ARGUMENT.

IN resuming our "plain papers" the reader may be reminded that immediately previous papers discussed (very inadequately, indeed, it must be confessed,) three leading arguments for the existence of an intelligent and active Supreme Being. These were—that founded on *the common consent of mankind*; that founded on *the law of causation*; and that which is known as the more strictly *teleological* argument, this last having, as was doubtless noticed, many ramifications.

It is now proposed to take what is usually termed the MORAL ARGUMENT—the argument founded upon man's moral consciousness. As was said concerning the previous arguments, so it should be stated of this: it is not relied upon *exclusively*; but taken with those which have preceded it and others to follow, we have a "threefold cord not quickly broken." Converging to one great result, they immeasurably strengthen one another, and with Bp. Butler we may well say that this result is "proved by accumulated evidence" that cannot be overthrown.

1. *Man is a moral being*—"built up around a conscience," as one has said. There is nothing in his natural constitution, of the possession and operation of which man feels more certain, than of conscience. The definitions of this term are numberless. The writer regards conscience as *the moral faculty in man by which he perceives right and wrong in actions and motives, the perception being accompanied by a feeling that right ought, and wrong ought not, to be chosen by the will; and also by the feeling of approval or disapproval in view of the choice made.* How man has become possessed of the moral faculty is a question that need not be discussed here. From the Christian standpoint, conscience is "the voice of God, breathed by God himself into man's moral spirit, and making him conscious of his moral destiny;" but this requires a separate argument all to itself.

Etymologically, the term conscience (Gk. *Suneidesis*) means simply, "to know with," *self-knowledge*. But conscience has two functions or provinces, which, while closely related, are yet to be distinguished between. First, conscience takes cognizance of certain moral principles as the standard of action; it recognizes moral law, the work of which, if not always accessible in written books, is "written in the heart," as St. Paul declares, Rom. ii. 15. In its recognition of this ultimate standard, bearing witness to the existence and authority of the moral law, whether partially revealed as in the manner just alluded to or fully in the inspired records, conscience is philosophically discriminated by some as the "moral reason," or "moral sense." Secondly, conscience deals with actions and motives in reference to their agreement or disagreement with the standard of moral truth, the moral law; and in this capacity, as pronouncing upon the rightness or wrongness of actions and motives, conscience is regarded as the "practical reason," or the "practical conscience." These two departments of conscience work conjointly and, indeed, overlap each other. It is helpful to keep in mind the distinction between them.

Conscience, therefore, may not improperly be said to be *the moral law as incarnate in man*. It is the moral consciousness of man in view of his own actions as related to moral law. It involves a recognition by him of the moral quality of his own acts and the feelings consequent upon such recognition. It affirms obligation before the act, approves or disapproves after the act, and in doing this not only indicates present merit or demerit, but also future reward and punishment.

2. *The moral law is the expression of the will of the Creator*, no matter in what particular form it may be expressed. The Greek poet Sophocles speaks of "the unwritten and indelible laws of the gods" in the hearts of men; and the philosopher Plutarch speaks of "a law which is not outwardly written in books, but implanted in the heart of man." Socrates, in Xenophon's 'Memoirs,' iv. 4, speaks of the unwritten laws which were held in every country; and mentions as samples honour to parents and the prohibition of incest. He says that since these laws are universally held, and are evidently not the result of human legislation, they must have been made by the gods. So Demosthenes, 'On the Crown,' 317: "Not only will these principles be found in the enactments of the law, but even Nature herself has laid them down in her unwritten laws, and in the moral constitutions of men."

These testimonies of heathen writers are in full harmony with what St. Paul affirms in Rom. ii. 14, 15. A literal translation is as follows: "For whensoever Gentiles—those who have no law—by nature the things of the law perform, these, having no law, to themselves are a law; who show the work of the law written in their hearts, their conscience bearing joint-witness and their reasonings accusing or else excusing." Notice the several points here affirmed; *first*, the Gentiles have no law, no rule of conduct external to themselves, as the Jews had. *Second*, by nature, *i. e.*, by the outworking of forces born in them, as distinguished from the results of education and circumstances which from birth have moulded their character, they live to some extent in harmony with the revealed law, following sometimes at least in the path marked out in the Old Testament. The apostle assumes the fact that the Gentiles sometimes fulfilled the law, the rule of conduct with which they had not personally become acquainted. *Third*, whenever Gentiles perform the things of the law, however seldom and imperfectly, they give by their conduct a proof that they have something within—he calls it a law—which is a part of themselves, and which is to them what the Books of Moses are to the Jews. *Fourth*, the law is written in their hearts. Their fragmentary obedience proves that the God of Sinai has engraved his law on the walls of that inner chamber of their being from which their actions come. They possess the moral sense, the standard or rule of right and wrong, as really, though not so perfectly, as those who have the revealed written law. *Fifth*, conscience bears witness: the moral consciousness of the Gentiles testifies whether their actions and volitions agree or disagree with the standard, with the law written on their hearts. *Sixth*, The 'reasonings' or judgment of individual Gentiles declare approval or condemnation as actions are reviewed. There takes place as it were a dialogue between the thoughts or reasonings, one accusing, the other acquitting: the moral thought accusing the wicked thought, feeling, or volition. "The thoughts or reasonings which appear as witnesses testifying and pleading in this court of conscience, are often found conflicting, because the sinful inclinations and passions interfere and bribe the witnesses."

From the apostle's teachings we gather that every human being is subject to moral law, though the consciousness of this subjection naturally varies in degree even where the revelation of the law may be the same; and further, that the unwritten and relatively inferior revelation of the moral law which Gentiles possess, is sufficiently emphatic and regulative for them to secure the divine approval if obeyed and to involve condemnation if disobeyed. And both heathen and inspired writers are one in affirming that the great basal precepts of moral duty, the fundamental principles of moral truth, are deeply impressed on the moral nature of mankind, and co-exist with it, even when it is unenlightened by special revelation.

3. *The universal existence of conscience is an indisputable fact.* After what has been said above this proposition hardly needs elaboration. But a few thoughts may be offered. The possession of conscience by men of every age, race, and clime is matter of absolute historical and metaphysical certainty. The fact of its imperfect operations and almost imperceptible manifestations is no valid disproof of this, any more than the low degree of mental acumen possessed by some inferior peoples disproves the existence of mind. Nor is the proposition refuted by the fact that consciences are constantly found differing in their moral estimates of actions; for this may be and generally is owing to imperfect education and lack of enlightenment.

Polybius, the Greek historian, says: "No witness is so fearful, no accuser is so terrible, as the conscience dwelling in every individual soul." The poet Juvenal writes: "Do you expect those to escape whom the mind conscious of direful crime holds confounded? By night and by day they carry the witness within their own breasts." An eminent modern German thinker says: "To deny conscience is to overthrow the foundation of all certainty, and to annihilate therewith the whole moral constitution of the world, which rests upon it. To explain conscience as the result of the training of the mind is both a foolish and a vain endeavour . . . . If we should attempt to deny its existence, the very fact of its existence would contradict us."

Forcibly, also, an English writer of a past generation, says: "No nation hath been any more exempt from conscience than from reason; not a man but hath at one time or another more or less smarted under the sting of it. All over the world conscience hath shot its darts: it hath torn the hearts of princes in the midst of their pleasures; judges have trembled on a tribunal when innocents have rejoiced in their condemnation. It hath not been frighted by the power of princes, or bribed by the pleasures of courts . . . These operations of conscience cannot be totally shaken off by man . . . Man can as little silence those thunders in his soul, as he can the thunders in the heavens: he must strip himself of his humanity before he can be stripped of an accusing and affrighting conscience. It sticks as close to him as his nature. Since man cannot throw out the process it makes against him, it is an evidence that some higher power secures its throne and standing. Who should put this scourge into the hand of conscience, which no man in the world is able to wrest out?" Aye, who indeed? There's the rub.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Orphan Boys Wanted.

To the Editor of the "Bombay Guardian."

Dear Editor,—May we ask our friends to kindly assist us in finding an addition of twenty immediately for the Methodist Episcopal Boys' Orphanage here? We would like to get twelve who are over ten years and eight of a less age. Several of our older orphans are now self-supporting, give tithes, attend our Night-school, testify and preach among these eighty thousand.

C. P. Hard.

Ajmere, Rajputana,
June 6, 1887.

Sir,—The meaning of Local Option is rather indefinite, but in Sweden it means, I am told, the right of the local authority in town or country,

1. To prohibit the traffic in liquor altogether.

2. To decide on the number of licenses (if any) and to sell them by auction separately once in 3 years.

3. To hand them over *en bloc* to a Share Company bound to pay over the whole profit to the local authority which would, I imagine, after paying the market rate of interest to the shareholders, devote the surplus to the reduction of local taxation.

Yours truly,
A Christian.

5th June, 1887.

Dear Sir,—Is it right to charge the uneducated evangelists with sordid motives, simply because they are not competent to fill a Professor's chair, or write a book in English? Why should not a man, because he is poor or illiterate, be actuated by the pure and lofty motives of the Gospel? Is secular education of higher moral efficacy than Christianity? If educated men can be induced to join the Christian ministry only if they be given the means of living luxuriously and be put on a par with European workers in regard to their emoluments, then who are under the tyranny of sordid motives? What, are educated Native Christians so devoid of patriotism and loyalty to their Redeemer that they will not preach the Gospel which can save their countrymen and do honour to their Master, unless they are paid extravagantly for such service? Shall we say that the motives which actuated these men to embrace Christianity were as selfish and mundane as those which alone can induce them to serve as Christian ministers? It is certain secular education, however pure and lofty it might be, is important to purify and elevate the moral consciousness; it must be helped and assisted by the principles of Christianity. Unless a man feels in his heart the renovating power of Christianity, he cannot be a genuine follower or preacher of it; and a man who is a stranger to his power, hinders instead of aiding its extension. Those men, whether educated or uneducated, who would not take upon themselves the yoke of Christ's service except they are given the funds that would help them to live like rich and luxurious worldlings, have no right to assume to themselves the name or vocation of Christ's servants; Christ knows them not.

And it is a mistake to imagine that men of education are absolutely needed for the spread of Christianity. I believe such men are required more for the work of edification and training than for the initiatory work of conversion. In conversion it is not the theological faculty that is chiefly influenced; it is the emotions that are chiefly aroused and are aglow, and they bring about the surrender of the will. And this fire is communicated by the fire in the soul of the preacher; and the less logical and philosophical the preacher is, and the more earnest and fervent, the greater is the infectious force of his ministrations. And this is evident from the great success of men like William Taylor, Mr. Moody, and others. In your own first leader, dear Editor, we have a most potent demonstration of this. Mr. Peters has a wonderful power of acting upon the souls of men; and who would not forget all his book-learning, his ethics and theology and cast away his eloquence and poetry, that he might experience in his own heart this fiery baptism of the Holy Spirit? And this Baptism of the Spirit, history tells us, it is often the peculiar privilege of God's humblest and most illiterate children to possess. And why? That there may be no cause for boasting. The Saviour rejoiced, indeed exulted at this favour of God to such individuals: "I think, thou, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed

them unto babes : even so, Father, for so it seemed good in thy sight."—Luke, x 21.

" O Saviour, I believe! blind, deaf, and poor ;
Sight give me—hearing—heavenly food ;
Thou hast them in Thy blessed store :
Thee I believe ; O Saviour, I believe."

A Native Christian.

St. Gregory and the Title of " Universal Bishop."

Sir,—Facts are stubborn things and even when the *Guardian* has rubbed his mild hand over them they do not cease to exist.

I was only a little surprised that you ignored my statement that the Council of Chalcedon accorded the title of " Universal Bishop " to the Pope of Rome. It is admitted that such a Council assembled in " A. D. 451 " aye, and in presence of 630 bishops decreed the title of " Universal Bishop " to Pope Leo 1st, and in doing so they only followed the example of the Council of Nicea A. D. 325.

To justify " the reasonableness of the excuse advanced," kindly put before your readers even the first words of the Acts of the 16th Session of the Council of Chalcedon and compare them with the 6th Canon of the Council of Nicea. " We cannot think," or we do not know, is not sufficient to repudiate the existence of a fact, though with a certain class it is found to be a convenient system of argument. The want of knowledge or honesty, if you will, is further betrayed in your reference to " John the Faster."

The Bishop of Rome always claimed and still claims Supremacy ; and no other bishop in the whole world claims or ever did claim it. Perhaps you only pretend to see an exception in Pope St. Gregory because in his letter (1v.20) to John the Patriarch of Constantinople he rejects the title of Unversal Bishop. You must bear in mind, however, that as I said in my last letter, though St. Gregory rejected that title and was satisfied like other poets with the title of " Bishop of Rome," he did not, however, reject the supremacy of Jurisdiction but asserted it in plain words for himself as other Popes had done ; and he asserted in that very letter ; for speaking in it of the See of Constantinople, he says, " Who doubts that it is subject to the Apostolic See? This is constantly owned by the most pious Emperor and by our brother the bishop of that City."

The words " Solus conetur appellari episcopus, " found in my last letter, are not my words, they are Gregory's own words. That " our readers can judge of the reasonableness of the excuse advanced," kindly inform us,—First, where to find " the opinion " of the Pope " emphatically expressed " that "anybody who allowed himself to be so addressed (Universal Bishop) thereby declared himself to be Anti-Christ." Second, show from Gregory's writings or elsewhere that " his feelings were aroused because the title was given to his rival." Third, where, and from whom did " John the Faster" derive the title?

The primary honour was rejected by Gregory through humility, and the title " Servi Servorum Dei" was a title of his own choice : but he did not deny his universal jurisdiction ; hence, the Church found no cause to " anathemize him. " Moreover, St. Gregory repeatedly exercised the supremacy. Let it suffice here to mention what we read in the instruction given to St. Augustine, when he was sent to England, in which instruction St. Gregory says, " We give you no jurisdiction over the Bishops of Gaul, . . . but we commit to your care all the bishops of Britain."

No Pope has ever exercised universal jurisdiction over every part of Christendom more amply than St. Gregory, justly styled the Great. It is easy, my friend, to make assertions, it is not so easy to prove them. It is an insult to the God of Truth to imagine, that a man who, all his life, is peddling about a lie, is doing homage to the essential unity and truth of God. No ! Wherever truth is unity must be. I do not say unity is truth, because men may be united even in their belief of a falsehood. Mind, I do not say absolutely that union is truth ; but I do say truth is unity. I do not say that consistency is truth, because persons may be consistent even in a lie. But I do assert that truth is consistency,—that is to say that it cannot contradict itself, nor be inconsistent with itself. So, in answer to your query, I say yes, by all means " accept the decision of Pope Gregory ! " but not in a false sense.

NEMO.

Lanoli, June 1st, 1887.

NOTICES.

Baptist Church.—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 a. m. and 6. p. m.

Free Church.—Esplanade.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.
Apollo St., Fort.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services : Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

Seamen's Rest.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

Wesleyan Methodist Services.

June 12th.

Colaba Causeway (opposite Tram offices) 7 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.
Special Service, 8-30 p. m.
Sunday-school, 4 p. m.
Tuesday, Society Class 6 p. m.
Wednesday, Service 8-30 p. m.
Parel Road, Byculla, 9 a. m. and 6 p. m., Mr. J. J. Staples.
Sunday School, 4 p. m.
Thursday, 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

Some five or six months ago the editor of this paper foolishly gave to a man and woman named Rossick, a paper testifying to their need of help, though acknowledging that he knew nothing of them beyond this. They have since been making large use of the paper, and the money obtained has not been well spent. We authorize any one who has the opportunity, to destroy the said paper, and take this opportunity to suggest that charitable aid is on the whole well dispensed through the European and Eurasian Relief Fund.

Bombay District Prayer League.

At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested :—

June 11—Isa. 62 : 1. " For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

„ 18—Isa. 25 : 7. " And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."

„ 25—2 Cor. 1 : 24 " Not that we have lordship over your faith, but are helpers of your joy : for by faith ye stand."—(R V.)

Epitome of News.

Saturday, June 4.

—Reports from the northern frontier of Persia show that the Russians are running a branch railway from the Merv-Askabad line southwards in the direction of the Herat province, while at the same time they are linking their outposts towards Penjdeh with Merv by telegraph.

Monday, June 6.

—*Bombay Gazette ;* Simla, 4 : Nothing beyond the statement from St. Petersburg is known here of the alleged fighting at Karki, between the Bokharans and Afghans. It is improbable if the alleged fighting has occurred, that the Afghans were concerned in it, inasmuch as Karki is not a place where they are likely to be found in any numbers. It is much more probable, if the disturbance has taken place, that the Turkomans had a hand in it. In all likelihood the affair was an ordinary Tnrkoman raid, which the Russians have utilized for bringing a force within close touch of Kham-i-Ab.

—The strictures passed on the harsh way in which the Entrance Examination of the Calcutta University was conducted in the last two years have, says the *Englishman*, borne fruit this year in a more reasonable examination. It may be presumed also that many candidates who failed last year presented themselves this year again, for, out of between 5,000 and 6,000 whose names were sent in to the Registrar, no fewer than 3,306 are declared to have passed the examination. A surprisingly large number too, of these are in the 1st and 2nd divisions, the figures being 911 and 1,739 respectively, leaving but 656 for the 3rd division. We are glad to notice a fair sprinkling of girls' names in the list. These young ladies are mostly Europeans and Eurasians, with a few native Christians and Brahmos.

—Mr. R. Wagner, a medical practitioner in Bombay, died yesterday. He used morphia hypodermically every day, to relieve his pain, The coroner's jury returned a verdict that the death of the deceased was caused by tetanus consequent upon a wound or wounds of the skin inflicted by himself by the use of a hypodermic needle.

—The monsoon burst last evening with much violence, rain, thunder and lightning.

—*Progress :* Mrs. Grant has received a cheque for $150,000 from the publishers of the

Grant Memoirs. This, the second payment made her—the first being $200,000—makes a total of $350,000 already received on account of her share of the profits, and the publishers say that the total of her share will not fall short of $5,000,000. This is the largest pay for literary work on record.

Tuesday, June 7.

—The perseverance of the Prince of Wales has prevailed, and the Imperial Institute has at last satisfactorily turned the corner. All fear of a *fiasco* has departed, and there is joy at Marlborough House and in Adam Street. Up to May 14 the United Kingdom have contributed about 185,000*l.*, and Canada 20,000*l.*, while Australia promises nearly 100,000*l.* Fresh lists are pouring in daily, and the Indian chiefs meditate making very large offerings by way of *nuzzur*. It is not improbable (says the *World*) that the Queen will intimate a strong wish to add to all this the surplus of the W. J.O., and before the 4th July the total will probably reach 400,000*l.*'

—The will of the Rev. Jonathan Holt Titcomb, D.D., formerly Bishop of Rangoon and Bishop Coadjutor of the Bishop of London for Northern and Central Europe, has been proved, the personalty being valued at 39,869*l.*

—Dr. Junker, since his arrival in Brussels on the 16th ultimo, has received a letter, dated the 18th of December last, from Emin Pasha, giving the latest news from the latter yet to hand. Emin Pasha states that he has received news and supplies through an Arab named Mahomed Biron, formerly employed as escort-leader with the caravan which was taken by the Belgian Captain Papelin in 1883 from Zanzibar to Karema. Mahomed Biron brought to Emin Pasha arms, provisions, and various other supplies. King M'wanga, of Uganda—who, as already announced in the letter received a month ago by Dr. Junker, would not permit Emin Pasha's passage through his territory in 1886—on this occasion allowed Mahomed Biron to pass through his States to reach Emin Pasha He even permitted him to return to obtain fresh supplies. Emin Pasha informs Dr. Junker that he is in good health at Wadelai.

—Heavy arrivals of immigrants at New York continue to be reported, the total number of arrivals this year is expected to exceed 1,000,000. There are fewer German and Irish immigrants than in former years, but the number of those from Russia, Austria-Hungary, and Italy have largely increased. The Russians come chiefly from the corn-growing region near the Black Sea.

—*Overland Mail*; May 20: The Pope, according to a telegram from Rome, has sent a communication to Dr. Corrigan, Archbishop of New York, in which, after expressing approval of his conduct in regard to Father M'Glynn, his Holiness charges the Archbishop to warn Father M'Glynn, once for all, that if he does not present himself before the supreme ecclesiastical authority at Rome within forty days he will be formally excommunicated.

—In reply to Mr. Labouchere, Sir J. Fergusson said: I informed the House last Thursday that her Majesty's Government has declined to take part officially in the French Exhibition of 1889. No such inference as the hon. member suggests is to be drawn from that fact. In the present case the date of the proposed exhibition has been fixed so as to synchronise with the centenary of and to commemorate the French Revolution. It does not appear to her Majesty's Government appropriate to join officially in celebrating political events in a foreign country where differences of opinion exist regarding them.

—*Rock*: There can be no doubt now in any person's mind as to the attitude assumed by the Romish Church upon the Irish Question, for Father Keller, who was committed to prison by Judge Boyd for contempt of Court, has been appointed by the Roman Catholic Bishop of Cloyne a canon of the diocese.

—Same: Every right-minded Englishman will regard with deep sorrow and just indignation the cruel persecutions to which the Wesleyans at Tonga (better known as the Friendly) Isles have been subjected through the vindictive and barbarous conduct of the Prime Minister, Baker, who formerly himself was a Wesleyan minister, sent out by the Australian Methodist Conference. This state of things, amounting to a reign of terror, must not be passed over in silence because it has occurred in the far off Pacific, and concerns the Wesleyans alone.

—Government has since received this telegram, April 30: "Returned from Tonga today. Send report by next mail. Full inquiry showed report of religious persecution true to considerable extent. King promises to make chiefs observe Constitution as regards religious freedom in future, and generally to protect Wesleyans. All quiet now. Europeans in no case interfered with."

—*Christian*; May 19: In a letter to Dr. A. Saphir, dated April 19, Mr. Rabinowitz says: "Since I returned home multitudes upon multitudes come to me to find salvation. If I were to name them all by name, and to describe to you the circumstances by which they were led to see the truth, I should then need ten clerks. On good Friday, on the following Saturday, and on Easter Sunday, we had services in our place of worship, each day I preached about two hours long, concerning the suffering of our Lord and his resurrection. All the three days our place of worship was crowded with men, women, and children, who listened with open ears, and with faces full of awe and earnestness. On Easter Sunday, after the service was over, many of the brethren came to kiss me. Then they returned home with joy, and thankful that the Lord awakened them to their present state.

"Tell the brethren in London, Edinburgh, and Glasgow, that in the valley of Russia the dry bones of Israel are beginning to come together, bone to his bone: and those who have eyes can also see sinews and skin and flesh. But there is no spirit in them yet. Therefore, pray to the Father that He would command the four winds to breathe upon these slain, that they may live, and that the whole world may know that Jehovah spoke, and also performed."

Wednesday, June 8.

—Mentioning the death of Admiral Fishbourne (May 12) the *Rock* says: He held very advanced views on the subject of perfection, faith-healing, and a few other points not generally accepted among Evangelical Churchmen. But whatever points there may have been of disagreement between him and his fellow-worshippers, all who knew him personally recognised that he was an earnest, devoted child of God, seeking to dedicate and consecrate himself entirely to the service of the Master he loved so well. He was full of faith and love, and though many differed from him on questions of theology and doctrine, the remark has often been made regarding him that he never said an unkind word of his opponents.

—Mr. Cockburn, *alias* Morton who obtained goods from a number of firms in Bombay, and left without paying, has been sentenced to 6 months' rigorous imprisonment.

—*Times of India*: A correspondent writes: "An extraordinary thing is reported to have happened at the Prince's Dock last Sunday afternoon just after the monsoon burst. An English seaman from one of the steamers was walking between two large piles of iron rails when he suddenly felt himself completely arrested and unable to move backward or forward, to the one side or the other. He suspected that he was magnetised, and yelled for help. A body of men with some difficulty succeeded in dragging him away from the clutch of the invisible hands that held him fast. It would be interesting to know something more than the mere fact, which seems to be fairly established. During a thunder-storm the poles of a magnet are, I know, frequently inverted, and a variety of changes take place that are very puzzling in the compass during a thunder-storm at sea. However, I have told your local scientists enough to start them on an enquiry"

—*Indu-Prakash*: Prof. Wordsworth only a year-and-a-half ago believed in the professions of those, who assured him and others that they would forward as they had been forwarding the cause of social reform and deprecated foreign interference of every kind, direct or indirect. Since then concrete cases have put those professions to the test, and men who posed and do even now pose as friends of "liberty, equality, and fraternity" in certain matters are now discovered to be the followers of a different and directly contrary set of doctrines in social matters. Hence the surprise of Prof. Wordsworth to find these men looking on the one hand with "envious eyes" to the laws of Baroda and Indore, which treat a woman as something worse than a chattel, while trying on the other to convince the world outside that the Hindu law is not barbarous, and that those who say that the Hindus treat their women as slaves are guilty of telling a falsehood and maligning our people. Can worse maligners of the Hindu race be found than these men, whom Prof. Wordsworth has been able to discover—men, who by representing the barbarous law of Baroda and Indore to be good Hindu law are libelling that law, and with it the Hindu community, of course without being conscious of the gross libel they are guilty of? Hindus have no reason to be proud of such champions, who mistake the law of the aborigines for that of an ancient and once glorious race.

—*Madras Times*: On the 8th of January, 1888, the Rt. Rev Bishop Caldwell will complete his 50 years of residence in India, and the Christians in connection with the S. P. G. Mission in Tinnevelly, wish to celebrate his Jubilee as a joyous event in the history of the Church in Tinnevelly, and to prepetuate the memory of his prolonged labours in the cause of God, by instituting a fitting memorial to testify to future generations their thankfulness for the great things God has done for them, through the instrumentality of their loved and reverend Bishop.—A Committee has been formed in connection with the above object.

—*Bombay Gazette*; Mandalay, 7: Sekyamin, a pretender prince, was attacked in his stockade on the 5th, at Toungma, near Pyinulwin, by a party of the 5th B. L I.—Our men gallantly rushed the stockades, but Lieutenant Cuppage, of the 5th, was badly wounded in the arm, and Lieutenant Darrah, Assistant Commissioner, was mortally wounded, and died to-day. One sepoy was also killed and four wounded.—Reinforcements have left Mandalay to-day.

—Religious Tract Society reports Receipts from all sources £203,446.

—*Dnyanodaya:* Many will be sorry to hear of the death in Bombay of Ratnakar Dajiba Nagarkar which took place on Tuesday evening the 7th inst. at 7-30 o'clock. For several months he has been seriously ill, but under the careful treatment he received it was hoped he would recover. Within the last few days, however, he had a relapse and despite all that could be done for him he passed away. His funeral took place at 8 o'clock on Wednesday morning, Ratnakar was a son of Dajiba Nagarkar, a Brahman convert to Christianity of many years ago. For the last few years Ratnakar has been employed in the American Marathi Mission, and attended the Theological Seminary at Ahmednagar. In October last he resigned from this connection and was employed by the Free Church Mission in Poona. He was lately married to a daughter of Mr.

Nanji Kotak of Poona, and leaves her to mourn his loss. His death was the peaceful death of a Christian, and apparently without pain.

—The Str. *Nizam*, with English mails, left Aden for Bombay, Tuesday, 4 p.m.

—*Times of India*; Lahore: One of the men of the Connaught Rangers shot a comrade on the 6th instant at Jullundur. The wounded man died during the course of the day. The murderer is under arrest, and will be sent up for trial to the Civil Court.

—*Bombay Gazette*; Ajmere, 6: The Railway Institute has perhaps never been in more profitable use than during the Thursday evenings of the last ten weeks, while the Rev. Dr J. Husband has been giving delighted audiences some very practical lectures. The confidence in him as an eminent practitioner and as a true friend, which Ajmere has for nearly a score of years uninterruptedly accorded him, was the basis of invitation to give this course. The not remote occasion was a series of conversations enjoyed by some last year. The necessity of such instruction is sorely realised by all of us who are not of the medical profession.

Thursday, June. 9

—*Commercial Gazette*: It is a great mistake that the whole house, particularly sleeping-room and the dining-rooms, receives little ventilating and purifying the air, when it can be done with so little trouble and no expense. A pitcher of cold water placed on a table or bureau will absorb all the gases with which the room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, und rstand or realize that there can be any impurity in the rooms, yet in a few hours a pitcher or pail of cold water—the colder the more effective—will make the air of the room pure, but the water will be entirely unfit for use. In bed-rooms a pail or pitcher of water should be always kept, and changed often if any one stays in the room during the day; certainly be put in fresh when the inmates retire. Such water should never be drank, but either a covered pitcher or glass bottle with a stopper should be used for drinking water, and always be kept closely covered. Impure water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.

—As during the monsoon season the Overland mails will be shipped from the Carnac Bunder, late letters, on which the usual fee of 2 annas is prepaid in addition to postage will be received at the General Post Office, instead of at the Wellington Pier Post Office as heretofore, from 3-30 p. m. to 4-15 p. m. on the day of the mail's departure, commencing with the mail to leave on Tuesday, the 7th June, 1887.

Friday, June 10.

—Deaths last week, 411.

—Fall of rain to date, Fort, 8 inches.

—*Times of India*, London, 9: Mr. H. S. King, M.P., informs me that the report that he has presented the Uncovenanted Statement formally to Sir John Gorst, Under-Secretary of State for India, and that the interview was most unsatisfactory, is absolutely incorrect and misleading. Mr. King had an informal private interview, in the course of which nothing in the least unsatisfactory transpired. The Statement has not been presented, being intended solely for public information.

—Same; Lahore: Matters remain much the same in the vicinity of Ghazni, and at Maruf the Ameer's General is obviously afraid to attack the Ghilzais in their mountain fastnesses. *Moollahs* have now given out that the Ameer, having failed with the British, has invoked the aid of the Russians in effectually destroying the independence of the recusant tribes Wild stories of an expected Russian invasion are therefore afloat; and the tribes express their determination to resist any foreign invasion, whether British or Russian, and, with this end in view, to get rid of the Ameer altogether if necessary. There is great excitement on the Ghazni, Khelat and Kandahar borders, not only among the tribes, but also among the Ghazis or religious fanatics, who are being incited to action by the preaching of the *moollahs*.

Selections.

TO CHRISTIAN WORKERS.

1858, the year of the great revival in America, was an important epoch in the history of aggressive Christianity. During the first half of the century spiritual religion had been making rapid strides within the Church, both in this country and in the States. A converted clergy began steadily filling the ranks which had been too frequently occupied by formalists and worldlings. A converted clergy soon produced a converted people, and the second half of the century found a large number of persons with spiritual vitality. Imperfect teaching, however, on Consecration, Holiness, and the Enduement with power, repressed the evangelistic force of this mass of living witnesses, and the testimony of woman was stifled.

The break up was sudden. The Holy Ghost descended in mighty power on the little prayer-meeting in New York. The fire descended, place after place caught it, and a glorious conflagration spread over that favoured land. Multitudes were converted, believers were quickened, and America was prepared for her fiercer baptism of blood by her baptism of Divine power. The flood was far too great for the ordinary channels to carry it off; the pastor was utterly incapable of doing but a moiety of the work. The layman naturally took his place beside him, and over the length and breadth of the land educated and highly intelligent men, as well as humble labourers, proclaimed the Gospel of a present Salvation for the chief of sinners, through simple faith in the substitutionary death of Jesus Christ. These men got the name of Evangelists, because they carried the Gospel.

Soon after this blessed manifestation of the Spirit's power in America, Ireland became a partaker of the same blessings. All that was genuine in the American Revival was seen in the North of Ireland. Only those who mingled in these scenes could form any idea of the tremendous grip which evangelical truth and experience got of the staid people of Down, Antrim and Derry. Town, village and hamlet alike came under the spell; thousands were genuinely changed, and evinced till death, or are evincing to this day, that what they called conversion was no excitement or emotion, but that the Spirit of God had dealt with their inner being.

The work was too vast and too intense to be confined to conventional lines. It swept all barriers away. The clergy—as in America—sought the help of the laity; meetings went on every night, the greater proportion conducted by layman. By and bye the most qualified of these layman visited other places, where their ministrations were blessed, and so, without knowing it, or intending it, or having any abstract theory about it, the exigencies of a pentecostal season were met, and the office of the Evangelist was virtually revived, though not so called, as they were then termed Revivalists. These young men, fresh from hallowed scenes, came to Scotland, told what the Lord was doing for Ireland, and proclaimed the same Gospel which was regenerating multitudes there Wherever they went blessing came The most consecrated workers received the Baptism of the Spirit through these men, and went forth to witness and wake up Scotland. Others went to Ireland "to see the Revival," got quickened, and returned to tell the wonders; so the blessed influence spread, till, from John o' Groat's House to the Tweed, there was hardly a village which did not, in some measure, partake of the blessing.

Where the clergy were in sympathy the blessing was great; when they threw themselves heart and soul into the movement (as in the Wynds of Glasgow) the work done was important, permanent, and far-reaching.

But, as in America and Ireland, nine-tenths of the work passed into the hands of the laity. The sympathizing clergy could not cope with it. The power of the Spirit melted all hearts, merged all interests, and the only questions were, "Can you speak a word for the Lord?—Then do it." "Can you deal with these anxious souls, and point them to Jesus?—Then do it." Also, as in Ireland and America, places where there was no ministerial sympathy cried out for speakers, and they had to be sent, and so the office of the Evangelist became a national institution;—an unrecognized office, it is true, but a *fact*, and a blessed fact to thousands of people who came to know Jesus through them. In Edinburgh these Evangelists were organized and sent to all parts of the country, and we believe the "Revivalists" were first called Evangelists in connection with that organization.

This wonderful Revival did not take the same hold on England that it did on America, Ireland and Scotland. At the same time she was not left uninfluenced. In England the clergy did not enter into the work; many of the holiest among them were afraid. They had heard of the alloy, and did not know of the pure gold. The effect of this, however, was that what movement there was fell much into the hands of the laity; with this effect, that though there was practically no revival, the Evangelist came forth into a more distinct position than hitherto. By and bye societies, like the Evangelization Society, sprang up. The Church of England took up the work, and though they called them agents, or mission-preachers, the office and work were the same. Then the Salvation Army followed; though they would not have the Bible name, and preferred "Captain," the office was unchanged, and their agents went forth to all the world and preached the Gospel to every creature.

Space forbids our speaking of the influence of the great revivals on the spiritual life of the Continent; we may only say that the wave was not stayed by these Island shores. Spiritual religion began just thirty years ago to take its hold on the heart of the Continent. The evangelist found his way to all places, telling of salvation, and marvels were wrought in the name of Jesus. The Continent of to-day may be a smouldering volcano, but there is an elect gathered out, which is at this hour influencing society and keeping down revolution and bloodshed—a spiritual police at work more potent than the arms of flesh to control passion and bless society.

Thus was the office of the Evangelist restored to the Church of Christ. In none of these places did men go to the Bible, and discover that, from the Reformation till then, the Church had been waging unscientific warfare against hell,—that one chief arm of the church militant, the Evangelist, had been ignored, as well as the mighty force (the Baptism of fire) which God had given. Here and there, men (like Whitfield and others) had burst all the trammels of ecclesiasticism, and asserted their mission, but they were only stared at and tolerated, and no effort was made to fill their places when they finished their course with joy and the ministry God had given them. As we have shewn, the restoration of that divinely appointed office was consummated by circumstances, and men after-

wards went to the Book, and found that not of the Revival but of God it was written

"HE GAVE SOME EVANGELISTS."

—(*Chr. Worker.*)

FYZABAD, INDIA.

A MORNING WITH BIBLE-WOMEN.

IT is not often I can find a free morning to go round with our Bible-women to the villages, but each time I go I feel convinced that they are doing a good work. The kind friends who support this work would have been delighted to see the large audiences we had yesterday.

I started with Anna and Mary (our Bible-women) at about 6 a. m. After driving a little way out of the city we had to leave the *gari*, and trudge along rough roads to a little hamlet some distance off. Most of the houses were mud huts, and the women were about the doors busily cleaning their cooking-vessels, or standing about idly, gossiping with their neighbours. As we went along we were greeted with smiles on every side, and as usual a crowd of little "city Arabs" followed us. We made for a *well*, for we knew the women would come there to draw water. Besides, it was evident we were expected there, for the Bible-women had told the people I was coming The usual *charpai* was brought out, and we sat down.

At first it did not seem very hopeful ground, but Anna and Mary acted as "Recruit Sergeants" very well, and soon we have had quite a little knot of men, women, and boys gathered round. The women even were very energetic about calling their neighbours. As we began to sing the crowd grew larger and larger, and when I thought they were ready to listen, I took out my Testament and read about the feeding of the 5,000. They were most attentive on the whole, though, of course, a little conversation *must* go on when so many women are gathered! I was obliged to ask one poor old woman to stop smoking her "hookah," as the smell of it always makes me feel uncomfortable. She was most good-natured over it; and when, on leaving, I told her she might go to her beloved comforter now, the people all began to laugh, and my old friend joined in too. There were half a dozen men sitting listening most quietly all the time, and afterwards I had a little talk with them. The men are, of course, much more intelligent listeners, though often not nearly so interesting as the women. One man said, "These women will never remember anything you have said. As soon as they go and begin their household work they will forget it all. If you want them to remember, you must come *every day* and teach them." I was glad to think that, though they did not hear this joyful news every day, they were visited every week by our Bible-woman.

From here we went to the house of a most interesting Hindu woman. The Bible-women visited her some time ago, and there was a sick child in the house. So they told her to pray to God for the child's recovery, not to any idols. They did this, and the child recovered, so both mother and daughter say they have left off worshipping idols ever since! The daughter (the mother of the sick child) has begun to read, and is half-way through the 1st book in Hindi now. As soon as they saw us coming they began to call their neighbours in, and soon we had about sixteen women gathered in that small room. I read about the raising of Jairus's daughter, and the curing of the poor woman. It was so good to feel one could tell them that that "same Jesus" could give life to dead *souls*, and cure those who were sick with sin. We sang a great deal here too. They told us of a wonderful Hindu, who was very learned, and lived quite close to them, who wanted to see *me*. His wife and daughters had "called" me (see St. John ii. 2), for this word. So I went. The master of the house was certainly very nice He had a gentle, good face, and told me that for 25 years he had been reading religious books, and trying to find out the truth. The women of the household were *cooking*, so I could not see them. But I have promised to go there again some day. Whenever any one wants to learn to read, the Bible women tell me, and I arrange about their being taught. In this way we get into new houses, too. I trust this little account, together with the "Extracts" from time to time, will cheer the hearts of those who enable us to carry on this good work.—(L. FALLON, in the *Indian Female Evangelist.*)

A BOY'S INFLUENCE.

SOME time ago I attended a religious meeting, and at the close of the exercises the audience was invited to participate in testimonies. A middle-age man arose and said, in substance: "I've been saved from intemperance by my little boy," pointing to a bright lad in the audience. "I owe my conversion under God to my own little son. Religion has made me a sober man and helps me to live an honest, industrious life. It was not always so. On one occasion I was absent three or four days from my home, and my poor wife and boy were nearly broken-hearted. On the fourth day my dear child asked his teacher to let him go home at recess, as he was not feeling well. The boy was sick at heart on my account; when he reached home he burst into tears, and said to his mother, 'I can't study in school, I can't sleep at night, my head aches and my lips are parched praying to God to send home father. Mother, does God hear?' His mother strove to comfort him, but her faith was beginning to waver, for through her married life her unceasing prayer had been for my reclamation.

"After wandering from one saloon to another, at the end of the fourth day I returned home intoxicated. Did my boy turn from his drunken father? No, he ran to me, clasped his arms about my neck, and wept tears of joy. After his emotion his first words were: 'Father, I almost feel I can never pray again, for God has let you come home drunk.' The words struck me to the heart, and I said: Don't lose your faith in God, and your poor miserable father will never get drunk again.' God heard that promise, and has enabled me to keep it."

This man is among the most earnest workers in the temperance cause to-day. He had lost all self-respect and had sunk very low, but could not bear to see his child lose confidence in God; therefore, the boy became the means of the father's reformation. The exertions put forth on behalf of children in temperance instruction will not be lost in the home, but will produce lasting fruitage.—(*Chr. Advocate*)

—A correspondent is desirous that the following should have a place in our columns. It is good as far as it goes, but something is lacking:

THE IDEAL GIRL.

A practical, plain, young girl;
Not afraid-of-the-rain young girl,
A poetical posy,
A ruddy and rosy,
A helper-of-self young girl.

At-home-in-her-place young girl;
A never-will-lace young girl;
A toiler serene,
A life pure and clean,
A princess-of-peace young girl.

A wear-her-own-hair young girl;
A free-from-a-stare young girl;
Inproves every hour,
No sickly sunflower,
A wealth-of-rare-sense young girl.

Plenty room-in-her-shoes young girl;
No indulger-in-blues young girl;
Not a bang on her brow,
To fraud not a bow,
She's a just-what-she-seems young girl.

Not a reader-of-trash young girl;
Not a cheap-jewelled-flash young girl;
Not a sipper of rum,
Not a chewer of gum,
A marvel-of-sense young girl.

A lover-of-prose young girl;
Not a turn-up-your-nose young girl;
Not given to splutter,
Not "utterly utter,"
But a matter-of fact young girl.

A rightly-ambitious young girl;
Red-lips-most-delicious young girl;
A sparkling clear eye,
That says "I will try,"
A sure-to-succeed young girl.

An honestly-courting young girl;
A never-seen-flirting young girl;
A quiet and pure,
A modest, demure,
A fit-for-a-wife young girl.

A sought-every where young girl;
A future-most-fair young girl;
An ever-discreet—
We too seldom meet
This queen-among-queens young girl.

—*American Exchange.*

Miscellany.

—Report of the Irish Presbyterian Mission in Gujarat and Kattiawar:—

Rajkot; Rev. H. R. Scott:

There have been eight baptisms during the year; four of which were of adults. One was the wife of a Native Christian, who had long resisted her husband's request that she should learn of Christ and receive baptism, but finally she came of her own accord; and, though not educated, she seems to understand well what is involved in becoming a Christian. After testifying to her faith in Christ, she and her daughter were baptised on the same day. Another of the adults baptised is a man who became acquainted with Christianity at the Surat Mission School. He had been in the habit of associating with Christians, and knew a good deal of Bible truth. During the Maulvi's visit to Rajkote last year he was brought under conviction. He afterwards got a situation in Surat, and whilst on a visit to his home here he sought and obtained baptism.

A third adult was a Dherd from Gujarāt, whom I found during my wanderings on the last tour He was going from place to place, teaching what little he knew of Christianity, and when I found him he had quite a number of the Dherds in Amreli more or less influenced After keeping him under instruction and supervision for some months I gave him baptism.

The fourth and most interesting convert was an Audich Brahman, who having read some of our tracts years ago was favourably inclined to Christianity. He heard Christ preached for the first time during the last tour, and after some little hesitation he made up his mind to give up his employment and seek further instruction at my hands. Not finding me at Rajkot he made his way to Ahmedabad where he studied for some time with Mr. Taylor; on my return to Rajkot he joined me, and shortly afterwards received baptism. His conduct since then has been most exemplary, and I am very hopeful that he will prove a useful worker for Christ among his own countrymen.

Gogo; Rev. R. Boyd:

The outward prosperity of Wallacepur continues, and as an experiment in colonizing

we may now at least be assured of its success. Nor are the people prospering and forgetting God. Some of them have been giving about a tenth of the produce of their fields to religious objects, and all give at least quite as liberally as the average home church.

Surat; Rev. J. Shillidy:

Owing to the boys of the Anand Training School having become ready to undertake work, the older agents, who were employed of necessity in school, are now being relieved for the more important work of evangelisation. Gopal Mulji, and Piru Musaffir for the whole year and Thoma Patha from March acted as evangelists and toured, usually together, from Bulsar on the south to Broach on the north a distance of about 80 miles. They visited and preached in 183 villages during the year and sold Christian tracts and books of the value of Rs. 55-11-0 Happily the Railway runs right through the district and including Bulsar and Broach there are no less than 14 railway stations between these two places. Advantage is taken of this, for at most of the stations there are rest-houses erected for the accomodation of travellers and here our evangelists have been able to put up and visit all the towns and villages in the neighbourhood It is a very much more economical plan than having to travel with carts and tents.

Borsad; Rev. R Gillespie:

Within the last month, we discovered that a man who had been a professing Christian for years and had been generally well reported of among us, had made arrangements for the marriage of an infant son to a heathen girl and of course with the usual heathen ceremonies We tried to the utmost of our power to prevent him from carrying out his intentions, but our remonstrances and entreaties had not the least effect, and we have only to-day been obliged to expel him from our communion and strike the names of the whole family off our list. We cannot afford to come to terms with heathenism and idolatry, and the church is all the healthier for the excision of those who disgrace her by disgracing the profession which they had made.

In connexion with the Borsad church it is fitting to mention the death of the aged patriarch Desaibhai who was called to his rest and reward on 5th January 1887. Subsequent to his conversion which occurred nearly 40 years ago, the greater part of his life was spent, and his gifts exercised for the glory of the Master, in these districts; and, now that he is gone, it may sorrowfully but truthfully be said that none like him have been left behind. It is impossible to estimate the value of the life work of such a man, but we know that he was the human agency employed by the Holy Spirit in bringing many of the best of our people into the fold of Christ, while the testimony even of the heathen, which we have heard repeated hundreds of times, was this, "Desaibhai is a true Christian."

Ahmedabad; Rev. George P. Taylor:

In the early part of the year we had the pleasure of welcoming to Ahmedabad Dr. Mary McGeorge and Miss McDowell, as missionaries of the Zenana Society. The greater part of their time has of necessity been devoted to the study of the Gujarāti language, but in addition to this they have been able to enter upon work of a more practical nature. A dispensary for women and children was opened on the 1st of September, the attendance at which has been encouraging, numbering occasionally more than eighty in one day.

—Basel Mission work in S. W. India; Extract from last report:

Preaching to the heathen. Mr. Hock of Mangalore writes:—

A large number of us, *i. e* two European Missionaries, several Catechists and many students of the Catechists' Seminary preached at *Dharmashala* where the feast of the *Manjunatha* god is celebrated every 12 years. The proprietor of the temple is a rich *Jain* who not only has daily fed 200-300 Brahmans, but by whose order also every pilgrim receives daily rations from the temple. Owing to this liberality the place is called "Dharmashala," but closely looked at, the whole wears the aspect of a speculation. There was a rich merchant from *Shimoga*, who had had the misfortune of losing several of his boys and had vowed that should his next boy be preserved alive, he would give as much silver as the boy weighs. He had come to weigh down the money with his 7 years' old boy. There was also a *Bhuta* feast, lasting 6 days, which in fact adds to the fame of the place.—We visited also *Venur* (Yenur) near *Karkal*, where there is a colossal naked human form, cut out of stone, representing one of the 24 saints or *Tirthankars* of the *Jainas*, who is called *Gumatteshvara*, and whose festival is celebrated only every 40-50 years. An immense scaffold was erected in order to pour down upon the huge form during 10 days an increasing number of water-pots, which amounted on the last day to 1008, besides the daily showering down upon it of plantains, cocoanuts, different kinds of grains, and different douche-baths with cocoanut-milk, milk, ghee, oil, finishing up with sandalwood-oil and other scented oils.

The atheistic Jainas especially, but also the Brahmans, on hearing the name of Jesus stopped their ears and ran off drawing often our other hearers after them.

Mr. Stokes of Udapy bitterly complains of the cock-fighting mania of the *Tulu* people, which he declares to be the ruin of many a family and one of the pests of the country. The desire of procuring a good game-cock is with some so great that they neglect their work in search of such a bird; when it is found even the seed kept for future cultivation is given in barter. The man then madly runs from place to place where cock-fights take place, unmindful how the family fares.

Mr. Schaible of Karkal reminds us that according to i. Cor. 1, 23 as then so now "Christ crucified is unto the Jews a stumbling block and unto the Greeks foolishness." The Brahmans especially cannot hear the name of Christ. A Brahman once told me: "Your preaching is with one exception good; you preach a lie and that is Christ." When I met him another time he told me it was blasphemy to call Christ the Son of God.—Another Brahman with whom I reasoned of righteousness, temperance and judgment to come (Acts 24, 25.) interrupted me saying: "As we are good friends let us talk about something jolly and avoid things which only trouble the heart."—Another Brahman bluntly told me science and not religion was wanted. "Why do you trouble yourself with preaching to the ignorant on the streets? Open schools, enlighten the youth and prepare them for examinations. This ought to be the idea of a Missionary."—A fourth one got quite beside himself when I praised Christ the propitiation for our sins. "I do not like to hear this," he interrupted me, "One who is dead cannot pardon sin. Keep your Christ for yourself, he fits such sinners as you are: but as for us who have no sin, this word has no significance." When I told him: "Blessed are the pure in heart, for they shall see God," he was evidently startled, and without offering an explanation, I asked him to meditate on this word.

After we had spoken to a Shudra in Beypur he at length said: "We rejoice at your words, for they are true and deserve to be acted upon; but please tell us whether you say all this from the *book* only or also from *your experience*, and how it is that although the truth of Christianity is preached in many ways, people do not believe." In *Cheruvannur* we preached near a famous temple. When we had finished several people said: "This day is propitious and for this reason we take your words as sent by God." They and especially women bought books.—We found a poor Tiyan who is entirely the dupe of an astrologer. That man had told him that he had been a Brahman in a former birth, but on account of a certain neglect of duty he had been doomed to be born a toddy-drawer. But there was a remedy open. Through alms-giving to those of his caste he could be born in his next birth as an Ambalavasi (temple servant), and if as such he walked carefully he might be born again a Brahman in the birth after that. He related to us the incidents of his life and protested that they had been predicted by an astrologer and then fulfilled step by step. He had lost two wives, once had recovered from the effects of poison, and married a third wife, but as she had born him four girls he hates her and treats her as a servant girl, because the astrologer had told him that two sons should be born to him but not of this wife!!! What a shocking power do these dangerous astrologers exercise!

—*Chr. Weekly*: There are cases where conscience is weak because it is morbid. Should I yield my Christian liberty for the sake of a sick conscience? Is there not danger in so doing that Christian faith will be made to appear to be a weak thing? And may not this danger be greater than that of wounding a feeble Christian conscience? This, moreover, is to be taken into the account—no one has any right to have a weak conscience. Every Christian is bound so to study the Word of God, with diligence and prayer, that his conscience shall be informed as to the will of God. There are babes in Christ, but no one should be contented to stay a babe. He should rather seek to grow, and as rapidly as possible, to "the measure of the stature of the fulness of Christ." Weakness may be wickedness. Weakness in Christians tends to retard the advancement of the divine kingdom. The strong can afford to be magnanimous, but the weak can never afford to remain weak.

TELEGRAPHIC NEWS.

Aden, June 2nd: Information has been received here that the North German Lloyd's steamer *Oder*, homeward bound from China, struck on a rock off the Island of Socotra on the 30th of May, and became a total wreck.—Sixty-one passengers and the greater portion of the crew were saved, and the survivors, to the number of one hundred and eleven, have arrived here in Holt's steamer, the *Cyclops*.—Four of the crew are believed to have perished.

St. Petersburg, 2nd: The *St. Petersburg Gazette* publishes news received from Bokhara that the Afghans bordering on Kerki killed fourteen high Bokharan officials on the 20th ultimo, because they had failed to influence the population against the Russian advance on Kerki.—A Russian detachment composed of Riflemen, Cassacks, and a battery of Artillery occupied Kerki on the day of the massacre.

London, 3rd: Prince Albert Victor of Wales will represent the Queen on the occasion of the celebration of her Majesty's Jubilee in Dublin.—Mr. Gladstone is at present on a visit to Swansea, where he arrived yesterday. The journey of the Right Honourable Gentleman from Hawarden was one prolonged ovation Mr Gladstone made a series of speeches at the stations on the way down, which were chiefly devoted to Ireland.—At the Conference held at Birmingham of the National Radical Union, Mr Chamberlain said that the division among the Liberals was now complete and the rupture was incapable of being healed, therefore it was imperative to form a new combination to promote reform and resist anarchy.—Mr. Parnell is recovering from his late indisposition.—The amount of 4 per cent. Indian Loan offered for conversion amounts to forty-eight million sterling.

Berlin, 3rd: The *Kreuz Zeitung* says that the relations between Russia and Germany are

now more cordial, and that a meeting between the Czar and the Emperors William and Francis Joseph will possibly take place soon.

Rome, 3rd: The Italian Chamber has granted a special credit of seven million lire for defraying the cost of the Italian forces in Africa. Signor Crispi said the Government desired to strengthen the Italian position at Massowah, but did not dream of a war with Abyssinia.

St. Petersburg, 3rd: Sir West Ridgeway has left for London to consult with his Government.

London, 4th: Lord Randolph Churchill delivered a speech at Wolverhampton yesterday in which he said that, notwithstanding the enormous outlay on the armaments of the country, England was wholly unprepared for war.—The arms of her forces were bad, transport was inadequate, and none of her fortresses, not even Malta, were properly supplied with arms and provisions.—His Lordship then re-capitulated a series of flagrant errors and abuses on the part of the War Office, and Admiralty, and appealed to the Democratic Party to insist on radical reforms in these departments.—A force of three hundred soldiers and police is employed protecting the Sheriff in carrying out the evictions of tenants at Bodyke. A stubborn resistance is being offered to the enforcement of the law.—Mr. Michael Davit has declared that never again would he deprecate violence.

St. Petersburg, 4th: The Reichsrath (? Council of State) has sanctioned a credit for the speedy extension of the Trans-Caspian Railway to Samarcand *via* Bokhara.—The powers given to General Annenkoff have been materially enlarged.

Constantinople, 4th: Deputations of the Christian and Mussulman inhabitants of Crete have arrived here to urge their grievances personally before the Sultan.

London, 5th: Forty thousand Welsh Liberals passed in procession before Mr. Gladstone at Singleton Abbey yesterday. Mr. Gladstone delivered two long speeches, in the course of which he restated his position regarding the Irish Question.—He was ready, he said, to modify his views on the Land Purchase Scheme; the exclusion of Irish Members from the British Parliament was an open question, subsidiary to the great international question which involves the cohesion of the Empire and the happiness of the people.

New York, 5th: Mr. W. O'Brien has revoked his promise to attend a demonstration under the auspices of the Knights of Labour in New York, because the Chairman of the Committee approved the use of dynamite and also favoured a resolution of the meeting denouncing private ownership of land and attacking the Pope. The speakers at the same meeting abused Mr. O'Brien.

Constantinople, 6th: The French and Russian Ambassadors here have addressed a Note to the Porte on behalf of their respective Governments strongly objecting to the terms of the Egyptian Convention, and especially the clause relating to the re-occupation of Egypt by the British and Turks jointly or separately in the event of internal troubles.

Berlin, 6th: The Emperor William is suffering from a cold which keeps him confined to his room.

Cairo, 6th: Orders for a considerable reduction of the Army of Occupation are expected in a few days by Military circles here.

London, 7th: Maharajah Holkar, accompanied by Sir Lepel Griffin, arrived here yesterday.

8th: In the House of Commons last night, Sir John Gorst, Under-Secretary of State for India, in reply to a question, said that no scheme had yet been adopted for the extension of the Frontier Railway over the Amram Ridge by the Khojak Pass or any other route.—The debate on the Irish Crimes Bill has been resumed, and Mr. W. H. Smith stated that possibly it might be necessary to propose measures in order to accelerate the despatch of business, but added that he hoped such action would not be required.—Sir Vernon Harcourt suggested that only amendments seriously affecting the Bill should be discussed, and this proposal was supported by Mr. Parnell.—The 3rd Clause of the Bill has been adopted without any amendments.—Mr. Gladstone has returned to London after delivering speeches at Cardiff and several other places *en route*.—Evictions of tenants at Bodyke still continue: in some places vitriol and boiling water has been thrown over the bailiffs engaged in carrying out the evictions.—Mr. Michael Davitt has made an incendiary speech.—Sir Henry Holland, Secretary of State for the Colonies, has informed Sir Roper Lethbridge that he is not able to give his assent to a reform of the constitution of Ceylo

Constantinople, 8th: The Foreign Ambassadors here are advising the Cretans to act with moderation and to keep within legal bounds.—The Grand Vizier refuses to discuss the demands of the Delegates unless the Manifesto issued, declaring against payment of taxes, is withdrawn.

Berlin, 8th: Dr. Mackenzie has performed another operation on the Crown Prince.—His Royal Highness will shortly go to London for further operations on his throat.

London, 9th: A Select Committee, consisting of 19 members, has been appointed to inquire into the Army and Navy estimates. It is understood that Lord Randolph Churchill will be the Chairman.— Should any one of the Great Powers decline to adhere to the terms of the Egyptian Convention within the three years agreed upon for the evacuation, such refusal will be regarded as an "external danger" requiring the postponement of the evacuation. The preparations for the celebration of her Majesty's Jubilee are being actively carried on Members of every Royal Family in Europe are coming to London to be present at the ceremony. The Native officers of the Indian Cavalry now in England will form part of her Majesty's Escort on the Jubilee Day.

PASSENGERS SAILED

Per P. and O. Str. *Assam*, 7:

For London—Mr F C Hicks and child Mr A B Kennedy Mr and Mrs Carter Mr Butterfield Mr Roberts Mr J H Goodfellow Rev C H Reynolds Mr A Fairweather Mr Hunt Mr and Mrs Irvine Rev J W Cassells Mr Somerville Mr G P Sanderson Col C W Chowne Surg Bateson and Mr W Bigge
For Brindisi—Mr L B Simeon Mr J Hope Mr W H Pollen Major Martin Mr E Solono Mr Bocbrach Mr Arbuthnot Mr Turner Mr Harrower and Col North
For Marseilles—Mr W A East
For Aden—Mr C J Sala

PASSENGERS ARRIVED.

Per P. and O. Str. *Malwa*, 6:

From London—Mr Henricks Capt T Beaufort Mr N Hall Vet-Surg Mitchell Mr D Stewart Mr Shorrock
From Venice—Col A M Phillips Mr and Mrs Spalding
From Brindisi—Mr R ney Dougal Lieut-Col W Prideaux Mr C P Whitcombe Miss Whitcombe Mr Tyndall Biscoe Mr J Jardine Capt Eyre and Capt Briggs

Domestic Occurrences.

BIRTHS.

LEONARD—May 31st, at Roorkee, the wife of Rev. A. J. Leonard, Methodist Episcopal Church (N. I. Conference), of a daughter.

MORTON—At Nowgong, Central India, on the 1st June, the wife of Mr. H. Morton, of a son.

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The following are the Subscriptions received up to date:—

	Rs.	A.	P.
Mr. MacDermot, 31st August 1886	10	0	0
W. Ashdown, 30th September 1887...	5	7	0
Miss E. R. Alexander, 4th April 1888	7	10	0
H. Todman, 3rd September 1887.....	2	0	0
C. J. S. Mitchell, 31st Jan. 1889... ..	12	0	0
Mrs. L. Lumsdaine, 30th June 1887	1	0	0

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NOTICE.

ALTERATIONS OF TRAINS.

On and after WEDNESDAY next, the Fifteenth of June instant, until further notice, the following alterations of, and additions to, the Passenger Train Service over this Railway will take effect, namely :—

First—The Down Passenger Train which leaves Bombay for Jabalpur at 7-30 a.m., will arrive at Jabalpur at 4-0 p.m., instead of as at present at 5-0 p.m., the next day.

Second.—The Up-Passenger Train, leaving Jabalpur at 10-30 a.m., will leave at 9-30 a.m., instead, and will arrive in Bombay at 7-30 p.m., instead of at 9-0 p.m., on the following day.

Third.—The Down Passenger Train from Bombay to Nagpur at 1-0 p.m., will arrive at Nagpur at 7-30 instead of at 7-40 on the following evening.

Fourth.—The Up-Passenger Train from Nagpur at 6-45 a.m, will leave at 6-55 a.m., and will arrive in Bombay at 12 noon the following day. instead of at 12-15 p.m.

Fifth.—The Passenger Train, leaving Bhusawal at 10-30 p.m., will arrive at Nagpur at 10-15, instead of at 10-30 the next morning.

Sixth.—The Up-Passenger Train from Nagpur at 5 0 p.m., will leave at 4 0 p.m., and will arrive at Bhusawal at 4-0 a.m., instead of 5-30 a.m.

Seventh.—A new mixed Train will run Daily between Igatpuri and Bhusawal, leaving Igatpuri at 7-0 a.m., arriving at Bhusawal at 7-0 p.m., and leaving Bhusawal at 9-0 a.m, arriving at Igatpuri at 9-0 p.m.

Eight.—The Passenger Trains between Bombay and Poona, will run as under, namely :—

The Down Trains will leave Bombay at 7-0 a. m. 10-30 a. m., 12-0 noon, and 5 p. m., arriving at Poona at 2-30 p. m., 4-30 p. m., 6-30 p. m., and 10-45 p m. respectively.

The Up-Trains will leave Poona at 7-30 a. m., 9-45 a. m., 12-30 noon, and 5- p. m. arriving in Bombay at 3-0 p. m., 4-15 p. m., 6 30 p.m., and 11.5 p. m., respectively.

Ninth.—The Passenger Trains. leaving Bombay for Poona at 9 and 11. p m., and leaving Poona for Bombay at the same hours will be discontinued.

Tenth.—The Down and the Up South-East Mail Trains will not stop at Loni.

Eleventh.—The Down Passenger Train from Poona at 8-30 a. m., will arrive at Sholapur at 5-45 instead of as at present at 6-30 the same evening.

Twelfth.—The Up-Passenger Train, which leaves Sholapur at 7-0 a. m., will leave at 7-30 a. m., but will arrive at Poona at 4-0 p m. as at present.

Thirteenth.—The Down Mixed Train from Sholapur will leave at 6-30 p.m. instead of at 7-0 p.m. and will arrive at Raichur at 6-0 instead of 6-45 the following morning.

Fourteenth —The Up-Mixed Train from Raichur at 3-0 a.m., will start at 7-30 p.m, instead, arriving at Sholapur at 6-50 the next morning.

Fifteenth.—Some of the Passenger and Mixed Trains over the Dhond and Munmar, the Khamgaon, the Amraoti, and the Bhopal State Railways will be slightly altered, so as to run in connection with the Main line Trains.

Sixteenth.—The Local Trains between Bombay and Coorla, Tanna, and Kalyan will be revised.

All other Trains over the Great Indian Peninsula, the Dhond and Munmar, the Khamgaon, the Amraoti, and the Bhopal (State) Railways will continue to run as at present.

2. **For information as to the Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the Fifteenth of June 1887, exhibited at Stations, and the Special Notice in the Company's Monthly Guide Book.**

HENRY CONDER,

General Traffic Manager,

Bombay, the Eighth of June 1887.

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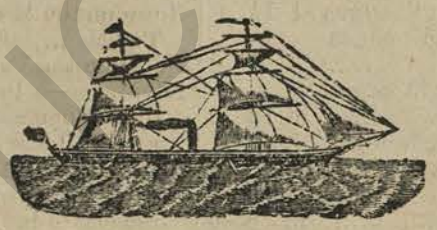

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